

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

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NO. 23.

For the Gospel Messenger.

SERMON NO. VIII.

Prov. iii. 17,

"Her ways are ways of pleasantness, and all her paths are peace."

THESE words describe the happiness of a religious life. They refer, indeed, in the obvious sense, to *wisdom*. But wisdom throughout both Testaments, most commonly means, and is used for, religion. The Psalmist uses it in this sense. "So teach us to number our days that we may apply our hearts unto wisdom." (Ps. xc. 12.) In the ancient book of Job, it is said: "The fear of the Lord that is wisdom;" and the inspired author of that excellent collection of moral axioms whence the text is taken, frequently employs the word *wisdom* to signify religion. "The fear of the Lord," says he, (Prov. ix. 10,) "is the beginning of wisdom." He seems indeed, throughout all his writings, to use the word *wisdom* only for *religion*; and by way of opposition, he uses the word *folly*, when speaking of *irreligion*. The propriety of this language is obvious. For when we consider man in his real condition; when we contemplate him as a moral agent; as a stranger on the earth, who, though his days come "to an end as a tale that is told," is, nevertheless, not extinct; who still survives in his immaterial part, and is again to be united to his body; and then, "according to the deeds done in the body, whether they be good, or whether they be bad," is destined to enjoy endless

felicity, or to suffer everlasting misery. Can there be really any wisdom but religion, or any folly, so truly deserving of that name, as irreligion? We may apply these words to knowledge and to ignorance; but they certainly belong with peculiar propriety to the practice of true religion, and to the neglect of moral goodness. For what knowledge in any science is so deserving of the title of wisdom, as that which teaches us those duties which we owe to God, to our neighbour and to ourselves; which shows us the way to arrive at, not only the most perfect terrestrial enjoyment, but which also prepares our souls and bodies for the kingdom of heaven; which fits us for the society of good men made perfect, and for the company of angels; which spiritualizes the grossness of our present corrupt nature, that we may behold the presence of the infinite and eternal God? All other sciences shall come to an end; heaven and earth shall pass away; the moon shall not give her light; the sun himself shall grow dim with age; but that wisdom which is the fear of the Lord, shall continue to flourish through immortal ages. Wisdom shall never fail; it shall continue to shine for ever, more and more. How justly, therefore, do the servants of the Most High God apply these words to those who obey, or disobey, their Creator. For they, surely, are more justly entitled to the appellation of wise, who acquaint themselves with God, and are at peace, and will be so for ever; than those who, endeavouring to be wise, reject the counsel of revelation, and

know not God; who "live without God in the world;" and, therefore, are like the troubled sea, whose waves cannot rest. They who perceive the one invisible Creator in every thing visible, and who admit his superintending providence over the world, are greatly superior in wisdom to those, who have philosophically reasoned themselves into an unbelief of his Being; who ascribe this magnificent world to the effect of senseless chance, and fancy that all its parts, as well as its present order and regularity, fortuitously take place; and who think that all events accidentally happen. The latter makes the best of this world, which he considers as a transient scene chequered with misery and happiness, while he enjoys prosperity he is not void of doubts, and fears, and perplexities; when he falls on evil days and evil men, his soul is cast down and sore disquieted within him. He has no hope to cheer his gloom, nor faith to support his sinking spirits. But the religious man enjoys his prosperity with gratitude to his bounteous Father in heaven; he bears the time of adversity with calmness and resignation. He knows that no real evil can befall him, while he is in the hands of a good and gracious God; he therefore puts his trust in him alone: he looks up to him, who "preserves his coming in, and his going out;" he looks forward to that "crown of glory which fadeth not away;" and he "walks in all the statutes and ordinances of the Lord blameless."

If mankind could be persuaded to believe these things to be true; if they could be convinced that the good man is "like a tree planted by the water side, that bringeth forth his fruit in due season; whose leaf doth not wither, and who prospers in whatsoever he doth," the number of the truly religious would be greatly multiplied. If they could be persuaded that they who "love the law of the Lord, and exercise themselves therein" enjoy peace of mind; that it does not pre-

vent, but increaseth, their temporal happiness, "the earth would be full of the knowledge of the Lord, as the waters cover the sea;" men would run to and fro and seek out his knowledge; "the wicked man would forsake his ways and the unrighteous man his thoughts," and turn unto the Lord their God. But alas! though all men have eyes, yet they will not see; and though they have ears, yet they will not hear. The depravity of their nature has obscured their sight and stopped their ears. Through the deceitfulness of their evil hearts, they reluctantly listen to the voice of truth. They easily suffer themselves to be deluded. They are "drawn aside and tempted of their own lusts." Flattering the evil propensities of their nature, they believe the counsel of their evil friends, and fall into the mischievous ways of this wicked world. They have never held familiar intercourse with religion, and, therefore, they entertain opinions of her founded in error. We are too apt to think evil of one another from slight acquaintance. That reserve, which prudence recommends, is construed into the haughty look of a proud heart. In like manner, too many judge of religion. They behold her in the gloomy austerity of superstition, and then easily persuade themselves that she is an enemy to cheerfulness, and to innocent pleasures; that she would circumscribe the limits, and lessen the number of their enjoyments. These, however, are mistaken opinions. They are the evil suggestions of the spiritual enemy of mankind. He clothes religion in these disgusting habiliments to make them loathe her appearance. But let them cultivate her acquaintance as she is seen in the service of our Church; let them frequently commune with her, and these false impressions will gradually wear away. Her countenance will become lovely, and all her commands will appear to flow from love to mankind, and an ardent

desire to promote their real happiness. Religion maketh the heart merry, and gives a settled habit of cheerfulness. Religion does, indeed, control our appetites, and the rage of our passions. But in this she only confines them within the bounds of usefulness and moderation. She restrains them when they would hurry us unawares into misery, ruin and destruction. But she neither wishes, nor does she command us to extirpate those passions and desires, which God has implanted in our bosoms. She only requires that we should restrain them, and bring them into subjection to reason. As far as their gratification is consistent with our innocence, our happiness, and the welfare of society, so far religion permits us to indulge them; but no farther. She doth not withhold any thing from us, which is really and intrinsically good. She desires that while we live, we should see good days; and that we should "use the things of this world as not abusing them." These are the designs and objects of religion, and of these we may be sure and satisfied. For God has created objects adapted to these inclinations. And it can never be believed, that a Being, infinitely wise, powerful and good, whose works every where manifest his benevolence, and whose happiness we can neither increase nor diminish, would give us capacities of enjoyment, and place before them suitable objects, and yet forbid us to use them. Can we believe that a good and gracious Being would surround us with objects pleasing to the sight, and delicious to the taste, and yet prohibit us the gratification of enjoyment? When we are parched with heat, he provides us springs of water to quench our thirst; when we feel the cravings of hunger, he bestows the fruits of the earth that we may satisfy them; when we behold the glories of the heavenly host, or the beauties of variegated nature in spring, our hearts should adore his wisdom, his goodness and his

power; and we should join the universal chorus of enlivening nature.

But I think I hear the advocate of licentiousness say: Do you then declare that all the ways of religion "are ways of pleasantness, and" that "all her paths are peace?" Will you deny that it is difficult to subdue our irregular desires, and to bring them into captivity to the law of righteousness? Would you persuade us, that it is unpleasant to crucify the lusts of the flesh, to put off the old man of sin, and to put on the new man of righteousness? Is there any pleasure in struggling against the temptations of the world, in resisting the inordinate appetites of the flesh, and in withstanding the wily insinuations of the artful deceiver? The contest may be, and doubtless is, very often grievous to human nature. But the pleasure of subduing our vicious inclination surpasses the delight of enjoyment; and the subsequent happiness arising from the conscientiousness of doing the will of God, sufficiently counter-veil these inconveniences. "The ascent up the hill is doubtless hard and tedious; but the serenity of the prospect from the top, is sufficient to incite us to undertake the labour, and to reward us when accomplished."

The penitential tear that flows down the cheek of the contrite sinner, cleanses the wounds of conscience, soothes its pains, and restores it to health; "heaviness may endure for a night, but joy will" spring up "in the morning." The sorrows of religion terminate in joy. "They that mourn shall be comforted;" an angel of peace will minister to the soul that is troubled for sin, and proclaim the glad tidings of reconciliation with a merciful God. "Come unto me all ye that labour and are heavy laden, and I will give you" peace and quietness. With the comfortable assurances of pardon and peace which the Gospel contains, he now goes on his way rejoicing. That change of nature, which faith working by love accomplishes,

which seems so difficult to the unrepenting sinner, and which is painful at first to a new convert, becomes easy through the "grace of Christ strengthening him." The unreal phantoms of difficulty may appal the imagination, but on trial they will all vanish away. Faith, like a magic wand, will immediately change their nature, and enable us to encounter them with success. "Let not your heart be troubled; ye believe in God, believe also in me. Be of good cheer, I have overcome the world." If we strive, therefore, we may be sure of victory. He will send us succour from above, whose grace is sufficient to lead us from "conquering to conquer."

But admitting that it is hard to "cease to do evil," and difficult to "learn to do well;" that repentance begins in contrition, and labours to cultivate the christian graces; yet this circumstance will by no means militate against the position maintained. It is evident, that a road which a man should travel may be plain and smooth, and yet by missing it, he may have to return into it again by another which is uneven and rough. The ways of religion may be "ways of pleasantness, and all her paths may be peace;" and yet the unrighteous man may not find them to be so. For he has mistaken the road. Besides, when these happy consequences are said to flow from religion, they proceed only from pure and undefiled religion. This happy state belongs to him only, who keepeth the whole law, and offendeth not in any one thing. These blessings are the happy possession of that man, whose mind is "stayed upon the Lord," whose every thought, word, and deed, are formed upon a conscious dependence upon God, and are governed by his perfect law. They are the fruits of a settled and habitual piety towards God, and benevolence towards men. But they are not ascribed in their full extent to the returning sinner. The breast of the

penitent prodigal was swelled with sorrow, and disquieted with anxiety. The same anguish, and the same regret, must always affect the conscience, sensible of impiety towards God, and injustice towards man. For the foundation of repentance is laid on an uneasy sense of error, and an anxious desire of amendment. The heart of the penitent must always, therefore, be broken and contrite. But a ray of comfort will soon gleam upon his troubled soul. The eye of faith will soon perceive Him, who "is the propitiation for our sins," sitting at the right hand of God, making intercession for transgressors; and the ear of faith will soon hear a voice proclaiming, "A broken and contrite heart I do not despise." "Come to me all ye that labour and are heavy laden, and I will refresh you." I think I behold the tears of contrition dried up; and the face of the accepted penitent brighten with the smiles of gladness. The sighs of grief are changed into songs of thankfulness, and even heaven resounds with joy over him that repenteth.

But were the pain of conversion more acute and lasting than it really is, would the sinner still persevere in the error of his ways? Would he prefer the constant miseries of sin to the transient mourning of repentance? Would he refuse these spiritual remedies, which cleanse the soul from the pollutions of sin, merely because the taste is unpleasant? Would he prefer to continue in spiritual sickness, rather than recover the health of innocence? None can suppose that he would. In the world we see men daily practice upon right principles; they swallow abundance of nauseous medicines to relieve the maladies of the body. Let, then, the children of this world be as wise in religious, as they are in temporal, concerns.

Do you then pretend to maintain, that religion is a shield, which protects the pious against the various evils of human life? Can no evil

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happen to the just? Is he secure against the pains of disease, and safe from the violence of the oppressor? Will his innocence, like a charm, dispel the sickness of the body, or humanize the cruelty of the tyrant? Can it mitigate the fury of revenge? Can it soothe the sufferings of human nature? Can it support us in the agonies of the last hour; or can it suspend the sentence of death? Unhappy infidel! Would to heaven that thy deeds were not so evil, as to make thee love darkness, rather than light. Oh! that the veil which irreligion has thrown over thy intellectual eye, were removed; then thy whole body would be full of light. Then thou mightest perceive "the things which belong unto thy peace," before they are for ever hid from thine eyes. Religion, it is true, has not yet its full and happy influence upon civil society. Although "godliness hath the promise of the life that now is," yet the depravity of man in a great measure, frustrates its accomplishment. But notwithstanding the general prevalence of wickedness, and the consequent calamities which befall the wise and the virtuous; yet, the ways of religion to them "are ways of pleasantness, and all her paths are peace." For though regular piety and habitual justice may, sometimes, fail to secure the righteous from the mischiefs produced by the irreligious conduct of the wicked; though they do not guard him against the evils incident to human nature; yet they prepare him to support them with resignation. When either natural or moral evils befall him, his mind is not overthrown. He is serene and calm. Tranquillity reigns in his bosom; for his conscience not condemning him, he justly has confidence towards God. He, therefore, contemplates his conduct, not only with satisfaction, but with complacency, under a full conviction, that no evil can happen to him, but through the divine permission; his heart therefore is glad, and he rejoices in the living God. The

tyrant may frown; the executioner may surround him with the instruments of death; tortures and gibbets may be placed before his eyes; or the more common and ordinary incidents of life may take place; natural evils may come upon him; sickness may weaken the vigour of strength; paleness may succeed the bloom of beauty; the limbs may shiver, and the cold, clammy, sweat of death may roll down the forehead; yet his mind is not overpowered with dismay, nor is his heart deeply troubled: for he believes in God, and in his Son Jesus Christ. Through faith in his meritorious blood, he looks forward with holy hope to that eternal "rest which remains for the people of God;" and he considers his present afflictions as unworthy to be compared with that eternal weight of glory, which the righteous shall inherit. He, therefore, thinks "it better to depart, and to be present with Christ." Animated by these glorious sentiments, and anxious to partake in the joys of the saints, the Apostles not only endured with calm resignation the persecutions to which they were exposed, but they were joyful in the Lord amidst them all. "Every way afflicted, but not distressed; perplexed, but not in despair." Paul counted it all joy to suffer for the Lord; and when bound in prison, he and Silas sang praises to God. Nor did even the approach of death appal the Apostle of the Gentiles; to him death was deprived of his sting, and stript of all his terrors; he could contemplate the change with desire: "For me to die is gain." Nor was this happy temper peculiar to the Apostles. It belongs to all the real disciples of the meek and lowly Jesus. An Addison could invite a wicked relative to his bed, to witness the triumphs of christian faith over him who "hath put all things under his feet;" and I doubt not that many of you who now hear me, have seen with pleasure the same composure, and the same hope in your dying friends. At

the awful moment of dissolution, I have heard some of them say, "I love thee, oh! my God, above all the world. Into thy hands I commend my spirit. Yea, though I walk through the valley of the shadow of death, yet do I fear no evil; for thy rod and thy staff comfort and support me." With these words lingering on their lips, I have seen them fall gently asleep in Christ. Oh! how amiable are the ways of wisdom; and how full of peace are all her paths! Let me, therefore, my brethren, beseech you, by the mercies of God, to apply your hearts unto wisdom. Let not your feet be found in the ways of sin; but immediately forsake them, and by repentance, return unto the Lord your God; for he will have mercy, and will abundantly pardon. Be eager to repent. The time, brethren, is short. Death may come as a thief in the night. Make haste, therefore, to give glory to God before your feet stumble on the dark mountains, and the shadow of death compass you around. And, finally, let us all cry out with the pious Psalmist, "So teach us, O Lord, to number our days, that we may apply our hearts unto wisdom."

For the Gospel Messenger.

REMARKS ON THE CANONS.

THERE is nothing of more importance to the unity and prosperity of our Church, than an accurate definition of the powers with which its various departments are canonically invested. If our canon law does not sufficiently define the terms it may use, it is reasonable to expect that various practices will prevail, according to the different opinions of the individuals or bodies concerned. Every Diocese, and every particular clergyman, may, not only desire to do what is right, but they may really believe their practice canonical and strictly proper. It is, therefore, very desirable, that the General Convention

should make their Canons so plain, that "he who runs may," not only "read," but perfectly understand. As this venerable body will hold a triennial session next year, I am induced, most respectfully, to offer a few remarks on this important subject.

It must be evident to every person who reads the Canons of the General Convention with attention, that some of them do not define, with sufficient accuracy, the subjects of which they treat. The 4th Canon is as follows: "In every State, or Diocese, there shall be a Standing Committee, to be appointed by the Convention thereof." But the Canon does not state, whether the Committee shall consist entirely of Clergymen, or of Laymen, or of both; and the consequence has been, that the form of the Committee varies in several dioceses. In Rhode-Island, Vermont, Connecticut and Maryland, the Standing Committees are composed entirely of Clergymen, while in all the rest, they are composed of Clergymen and Laymen, in different proportions.

In the ordinary duties of the Standing Committee, viz: the granting certificates, and testimonials, founded on the moral character of the applicants, the laity are, probably, the best judges, because they mix more with the world, and have greater opportunities of learning the characters of individuals, than the Clergy. But when the Committee are convened as "a Council of advice to the Bishop," at his particular request; or when they are, of their own accord, "disposed to advise the Bishop," (Can. xxiv.) it is much to be questioned whether the Lay Members are sufficiently acquainted with ecclesiastical affairs, to form correct opinions on subjects, on which the Bishop, notwithstanding his learning, his talents, and fitness for the office, has some doubts resting on his mind. If the Bishop, notwithstanding his long and laborious study, and his intense application to ecclesiastical affairs, is desirous of advice, how much

more must Laymen require it, whose professional avocations lead them into a very different train of thought and investigation! Men may be perfectly willing to share a responsibility, the weight of which they do not feel. But sharing the responsibility is not advice; nor does it make the subject clearer to the Bishop's mind. It appears to me, therefore, that it would have been better, if the Canon had constituted the *Clerical* members of the Standing Committee, a Council of advice to the Bishop. Something of this kind is provided for by Canon IX; where "the Bishop, with the advice and consent of all the *Clerical members* of the Standing Committee," is authorized to "dispense," with certain parts of academical learning, in a candidate for Orders. And so likewise in Canon XXXI, where the testimonials required of a Clergyman removing from one Diocese to another, are to be given by a "majority of the *Clerical members* of the Standing Committee," if there be no Bishop. These circumstances strengthen my opinion, that the Clergy are the most competent advisers of the Bishop.

Canon VIII, relates to "the conduct required in Candidates for Orders." It says: "The Bishop or other ecclesiastical authority who may have the superintendence of Candidates for Orders," &c. Here the term *Ecclesiastical Authority* occurs for the first time in the Canons. It is vague and undefined, as there is no antecedent which will explain the nature of this body. In the preceding Canon, mention is made of the Standing Committee: Can it refer to them? If so, where is that body expressly called the "Ecclesiastical Authority?" Or does the term here mean nothing more than the Presbyters to whom the Bishop may think proper to commit this superintendence? It will be noticed in Canon XIX. that the Standing Committee are not mentioned in the regulations "respecting Candidates for Orders who are Lay Readers." The

Canon states that "no Candidate for Holy Orders shall take upon himself to perform the service of the Church, but by the license of the Bishop or Ecclesiastical authority of the Diocese," &c.; and the words Bishop or Ecclesiastical authority occur three times, while the Standing Committee are not once, apparently, referred to. This appears to mean, that when there is no Bishop, or, perhaps, when he may be out of his Diocese, for this is not expressed, there is a body, distinct from the Standing Committee, which can license a Lay Reader. And here a question will naturally arise from these premises: If there be an "Ecclesiastical authority" distinct from the Bishop, is that "authority" competent to act independently of the Bishop?" For it must be observed, that the Canon does not say "the Bishop, or where there is no Bishop, the Ecclesiastical authority;" but simply, "the Bishop or Ecclesiastical authority." See Canons XXVII. XXIX. XXXII. XXXVI. and XLI. with respect to the Convention, or Standing Committee; where the words are, "The Bishop, or where there is no Bishop, the Standing Committee," or "the Convention." It appears to me, from the loose phraseology used, that Canon XIX. makes the powers of the Bishop, and of the Ecclesiastical authority, whatever body this may be, co-ordinate, and, therefore, independent.

In Canon XIII. the Bishop, the Standing Committee, and the Ecclesiastical authority, are each separately named. "Unless the Standing Committee of the Church in the State for which he is ordained."—"Every Deacon shall be subject to the regulations of the Bishop, or Ecclesiastical authority of the Diocese," &c.—"Letters dismissory therefore to the Bishop or Ecclesiastical authority." On referring to the "Office for the Ordering of Deacons," we remark, that the Bishop asks this question: "Will you reverently obey your Bishop, and other

chief Ministers, who, according to the Canons of the Church, may have the charge and government over you?" &c. Will this explain the term in Canon VIII. "Bishop or other Ecclesiastical authority?" See Canon XXX. The confusion of names is likewise seen in Canon XXVIII. "The Bishop, or if there be no Bishop the Standing Committee shall give notice thereof to the Ecclesiastical authority of the Diocese or District to which such offender belongs," &c. Now suppose, that in such "Diocese or District," there should be no Bishop, what individual, or body, possesses the "Ecclesiastical authority" of that Diocese, in the meaning of this Canon? The same remarks apply to Canon XXXI.

If the Standing Committee be really intended by the term "Ecclesiastical authority" of the Diocese, when there is no Bishop, it should be so expressed by the Canons. This may, I think, be *inferred*, from Canon XLIII. "prescribing the mode of publishing authorized editions of the Book of Common Prayer;" and from Canon II. of 1823, "prescribing the mode of publishing authorized editions of the Standard Bible of this Church." These I take to be acts of the "Ecclesiastical authority," and yet this term is used in neither Canon. "The Bishop, or where there is no Bishop, the Standing Committee," are authorized to act.

The venerable and revered Prelate, who has given so much of his learning, experience, and time, to the best interests of the Church; and to whom much of its original organization is particularly to be ascribed, is, by the grace of God, still living to aid in any measure that may be necessary to the perfect elucidation of the Canons, or usages of the Church. I, therefore, respectfully suggest, that while we have the benefit of Bishop White's experience, the General Convention should avail themselves of his assistance, in revising, and digest-

ing, the Canons, into a regular Code of Ecclesiastical Law.

A PRESBYTER.

For the Gospel Messenger.

ADVERSARIA, No. IV.

The natural and artificial world. The Creation of God is the school of Christians, if they use it aright. What is commonly called *the world*, consists of the forms, manners, diversions, pursuits, and prospects, of human society. But this is an artificial world, of man's making; the subject of his study, the object of his ambition. The natural world, of God's making, is full of wonder and instruction; it is open to all, it is common to all. Here there can be no envy, no party, no competition; for no man will have the less for what his neighbour possesses. The world, in this sense, may be enjoyed without fraud or violence. The student in his solitary walk, the husbandman at his labour, the saint at his prayers, may have as much as they can desire, and have nothing to repent of: for they will thus draw nearer to God, because they will see farther into his truth, wisdom, and goodness. *Jones' Lect. on Fig. Lang. of Scripture*, p. 445. Lond. 1789.

Oliver Cromwell. The news of Oliver Cromwell's death being brought to those who were met together to pray for him, Mr. Skerry stood up, and desired them not to be troubled. For, said he, this is good news; because if he was of great use to the people of God, when he was amongst us, now he will be much more so, being ascended to heaven, to sit at the right hand of Jesus Christ, there to *intercede* for us, and to be mindful of us upon all occasions. *Ludlow's Memoirs*, ii. p. 611. Thus extremes meet. Popery and Puritanism have each their *Intercessors* in heaven, besides the Lord Jesus Christ. One the Virgin Mary, and Saints of man's

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making; and the other Oliver Cromwell. "O God, who by the fruitful virginity of the blessed Mary, hast given mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession," &c. "We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints; that thou wouldst vouchsafe to forgive me all my sins," &c. "And grant that, by the intercession of B. Anne, the mother of her who bore thy only begotten Son, Jesus Christ," &c. *Roman Missal*, pp. 39. 272. 521. Ed. New-York, 1822. "And grant most gracious Lady, that by thy intercession, our souls may be inflamed," &c. *Devout Christian's Vade Mecum*, p. 230. Phil. 1791.

Jesus Christ an all-powerful friend.

The ability of a friend to serve us, might fall short of his inclination. However cordially attached to our interests, he might be unable to promote them. But the power of Christ is infinite, as his love is immeasurable. *All power is given unto him in heaven and in earth.* (Matt. xxviii. 18.) The kingdoms of nature, of providence, of grace, are under his control. *He is the mighty God,* (Isa. ix. 6,) the Creator and Upholder of all things. (Col. i. 16, 17; Heb. i. 2, 3.) With what confidence may not the people of Christ repose on such an all-powerful Friend? Into what difficulties can they be plunged, from which he cannot extricate them? With what enemies can they be called to contend, from which he cannot protect them? Are they afflicted with sickness? He can say unto the pestilence, Go, and it goeth. Are they oppressed with want? He can send his ravens and feed them. Are they immured in prisons? He can commission his angels to deliver them. Are they in perils of water? The winds and the waves obey his voice. Are they exposed to ravenous beasts? He can stop the mouths of lions. Are

they cast into the burning furnace? He can quench the violence of fire. In spiritual things is he less mighty to save? Hear his own declaration: *I will give unto my sheep eternal life, and they shall never perish; neither shall any pluck them out of my hand.* Hear the declaration of his Apostle, St. Paul: *I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day.* (John x. 28; 2 Tim. i. 12.) What comfortable declarations to the people of Christ! Satan may desire to have them that he may sift them as wheat; but stronger is he who is with them, than he who is against them. In themselves they are weak and ready to fall: *but underneath are the everlasting arms.* (Deut. xxxiii. 27.) He who loved them, and gave himself for them, is able to save them to the uttermost. (Heb. vii. 25.) He will keep them by his power through faith unto salvation. (1 Pet. i. 5.) *Cooper's Sermon*, pp. 243, 244. Lond. 1814.

Return of Prayers. The world itself is established and kept from dissolution by the prayers of saints; and the prayers of saints shall hasten the day of judgment; and we cannot easily find two effects greater. But there are many other very great ones; for the prayers of holy men appease God's wrath, drive away temptations, and resist and overcome the devil: Holy prayer procures the ministry and service of angels, it rescinds the decrees of God, it cures sicknesses and obtains pardon, it arrests the sun in its course, and stays the wheels of the chariot of the moon; it rules over all God's creatures, and opens and shuts the storehouses of rain; it unlocks the cabinet of the womb, and quenches the violence of fire; it stops the mouths of lions, and reconciles our sufferance and weak faculties with the violence of torment and sharpness of persecution; it pleases God and supplies all our needs. But prayer that can do thus much for

us, can do nothing at all without holiness; for God heareth not sinners; but if any man be a worshipper of God and doth his will, him he heareth. *Jer. Taylor's Sermon*. i. p. 123. Lond. 1807.

Christianity. The duties of Christianity are comprehended under two distinct heads: viz. what we are to believe, and what we are to do; and the everlasting Gospel of the Son of God, presents to us the object of our faith, and the rules of our practice.

Spiritual Communion. Among the prayers published by the Rev. Daniel De Superville, a distinguished French Protestant divine, who was exiled by the revocation of the Edict of Nantz, there is one entitled, "A prayer for the days on which any persons may wish to unite in spirit with the churches where the Holy Sacrament is administered." This was intended more particularly for the scattered, who, though they could not be personally present with the congregation at the holy table, might nevertheless be present in spirit.

A member of our Church prevented from attending on public worship, or at the holy table, cannot employ his time better, than in the use of the same service in which his more favoured brethren are at the same hour engaged. It is no small recommendation of a set form of prayer, that it furnishes the scattered members of the flock, the opportunity of being together in spirit, in the use of the same words. The thought is beautifully expanded in the late Bishop Dehon's Sermon on the Liturgy. See *Sermons*, i. p. 188.

Definition of laudable enthusiasm. His was the enthusiasm which though rejecting the authority neither of reason nor of virtue, triumphs over all the vulgar infirmities of men, condemns their ordinary pursuits, braves danger, and despises obloquy; which

is the parent of heroic acts and apostolical sacrifices; which devotes the ease, the pleasure, the interest, the ambition, the life of the generous enthusiast to the service of his fellow men. *Sir James Mackintosh's Speech in Parliament.*

Classical learning necessary to a Clergyman. It is surely unnecessary to insist that classical learning ought to form a part of the education of a Clergyman. Subservient as it is to the main object of his pursuit, it will always be inseparable from his professional studies. No one but a classical scholar can, properly speaking, be a Divine. The oracles of sacred truth are best to be understood in their original language; and the retirement and the leisure incident to the clerical character, form an imperious claim of profound and general information.

To the christian teacher all the stores of Pagan antiquity should be disclosed. History, the mirror of human life, must necessarily be the object of his contemplation. To trace the knowledge of a Creator from the earliest ages of the heathen world; to see the faint image of a Redeemer in the victims and oblations which they offered; to mark the prophecies of a true religion faintly shadowed by the oracles of those which were false, implies no small acquaintance with the language and the customs of early times.

To show the Mosaic History verified by the pages of profane learning, and revelation confirmed by the evidence of persons hostile to its diffusion, is a task which requires no mean proficiency in the works of Classic authors.

To compare the doctrines of Christianity with the tenets of the various sects that preceded it, asks an intimate acquaintance with the writings of the philosophers of Greece and Rome.

But this subject is become more interesting from the peculiar temper of

the times in which we live. It is a sentiment amongst self-taught instructors, that human learning is at least useless, if not injurious to a clergyman; and the person who gratifies his own vanity with the notion of a partial and celestial illumination, or imposes the idle tale on the credulity of others, finds his personal credit to depend upon the removal of that venerable pillar which strengthens the hallowed edifice of religion. The Goths of ignorance are always numerous and violent, and it will require the combined efforts of its steady friends to join in the defence of sound classical learning, as intimately connected with the support of sacred truth.

It is the business of the pulpit orator, like that of every other, partly to convince his hearers by argument, and partly to allure them by persuasion. To effect this purpose, who of sober judgment will compare the clamorous zeal of the unlettered enthusiast, with the aids which genuine piety has received from eloquence, from learning, and from taste, as displayed in the writings of Barrow, of Lowth, and of Blair? *Urquhart's Commentaries on Classical Learning*, pp. 16—21. Lond. 1803.

Inefficacy of money to procure length of days. Henry Beaufort, Bishop of Winchester, A. D. 1426, said when near his death: "Why should I die, being so rich as I am? If the whole realm would save my life, I am able either by policy to get it, or by money to purchase it. Ah! Will not death be hired? Will money do nothing?" *Welchman on the Parable of Dives and Lazarus*, p. 45.

No; money will do nothing against the high behest of heaven. But yet, *temporal life* may be prolonged by living acceptably with God; and repentance, faith, and obedience to the divine will, will certainly procure, through the merits and intercession of the Saviour, *eternal life* beyond the grave. Whoever wants life, tem-

poral or eternal, must come to the Saviour and purchase it, without money and without price.

How very different was the death-bed of the pious and charitable St. Laurence, Archbishop of Dublin, A. D. 1179. Being advised by some of his attendants to make his will, he replied: "God knoweth that I have not a single penny." It is presumable that his income had been spent in works of charity.

Sunday Schools. The celebrated Mrs. Hamilton, confessed to the writer, that she had at first been adverse to Sunday Schools, on the ground of the little time afforded for any useful instruction. At length, meeting a boy, with a Bible under his arm, one Sunday morning, in her walk near Birmingham, "what do you learn," she demanded, "at the Sunday School in so short an attendance, my little fellow?" "I learn a great deal," replied the simple youth: "I learn not to swear, and not to beat my donkey." Mrs. Hamilton was ever afterwards a warm friend to these establishments. *Grant's English Church* iii. p. 414. Lond. 1820. See Prov. xxii. 10. Matt. V. 34—38.

"I asked a Sunday School Teacher, if he expected to continue his efforts of that kind during life: Certainly, said he, unless Satan's kingdom is destroyed first: I have enlisted during the war." What an admirable example for others!

The infinitely wise God has so contrived the order of things, and the constitution of man, that communicating happiness to others is a likely way to procure it for ourselves. But to keep the government of the moral world in his own hands, he seems to have left some cases purposely unprovided for. He has given us in this life so much good, as may serve to make us thankful: but not enough to make us independent. *Rutherford on Virtue.* COACTOR.

ARCHBISHOP USHER'S INSTRUCTIONS TO HIS YOUNGER CLERGY.

From Parr's Life of Archbishop Usher.

1. Read and study the Scriptures carefully; wherein is the best learning and only infallible truth. They can furnish you with the best materials for your sermons, the only rules of faith and practice, the most powerful motives to persuade and convince the conscience, and the strongest arguments to confute all errors, heresies and schisms. Therefore be sure, let all your sermons be congruous to them; and to this end it is expedient, that you understand them, as well in the originals, as in the translations.

2. Take not hastily up other men's opinions, without due trial, nor vent your own conceits; but compare them first with the analogy of faith and rules of holiness, recorded in the Scriptures, which are the proper tests of all opinions and doctrines.

3. Meddle with controversies and doubtful points, as little as may be, in your popular preaching, lest you puzzle your hearers, or engage them in wrangling disputations, and so hinder their conversion, which is the main design of preaching.

4. Insist most on those points that tend to effect sound belief, sincere love to God, repentance for sin, and that may persuade to holiness of life. Press these things home to the conscience of your hearers, as of absolute necessity; leaving no gap for evasions; but bind them as close as may be, to their duty. And, as you ought to preach sound and orthodox doctrine, so ought you to deliver God's message, as near as may be, in God's words, that is, in such as are plain and intelligible, that the meanest of your auditors may understand. To which end, it is necessary to back all practical precepts and doctrines, with apt proofs from Holy Scriptures; avoiding all exotic phrases, scholastic terms, unnecessary quotations from authors, and forced rhetorical figures; since it is not difficult

to make easy things appear hard; but to render hard things easy is the hardest part of a good orator as well as a preacher.

5. Get your hearts sincerely affected with the things you persuade others to embrace, that so you may preach *experimentally*, and your hearers perceive that you are in good earnest; and press nothing upon them but what may tend to their advantage, and which yourself would venture your own salvation on.

6. Study, and consider well, the subjects you intend to preach on, before you come into the pulpit; and then words will readily offer themselves; yet think what you are about to say; before you speak, avoiding all uncouth, fantastical words, or phrases, or nauseous, indecent, or ridiculous expressions, which will quickly bring preaching into contempt, and make your sermons and persons the subjects of sport and merriment.

7. Dissemble not the truths of God in any case; nor comply with the lusts of men; nor give any countenance to sin by word or deed.

8. But above all you must not forget to order your own conversation as becomes the Gospel; that so you may teach by example as well as by precept, and that you may appear a good divine every where, as well as in the pulpit; for a minister's *life and conversation* is more heeded than his *doctrine*.

9. Yet after all this, take heed, you be not puffed up with spiritual pride of your own virtues, nor with a vain conceit of your parts or abilities; nor yet be transported with the applause of men, nor dejected or discouraged with the scoffs or frowns of the wicked or profane.

To which I shall add (says the biographer) one advice more, which I received from a person of great worth and dignity in the Church, who had it from the mouth of this great master of persuasion. It was concerning *reproof*; where men were to be dealt

with, who lay under great prejudices and vices either by education, interest, passion, or ill habits—cases of much frequency—and therefore to render admonitions of greater force upon them, his direction was, to avoid giving the persons intended to be wrought upon, any alarm before hand, that their faults and errors were designed to be attacked; for then the persons concerned, look upon the preacher as an enemy, and set themselves upon their guard. On such occasions, he rather recommended choosing of a text that stood only upon the borders of the difficult subject, and, if it might be, seemed more to favour it; that so the obnoxious hearer may be rather surprised and undermined, than stormed and fought with.

He would also exhort those who were already engaged in this holy function; and advised them, how they might well discharge their duty in the Church of God, answerable to their calling, to this effect:

You are engaged in an excellent employment in the Church, and entrusted with weighty matters, as stewards of our great Master Christ, the great Bishop: under him, and by his commission, you are to endeavour to reconcile men to God, to convert sinners, and to build them up in the holy faith of the Gospel, that they may be saved, and that repentance and remission of sins, be preached in his name. This is of the highest importance, and requires faithfulness, diligence, prudence and watchfulness. The souls of men are committed to our care and guidance, and the eyes of God, Angels and men, are upon us; and great is the account which we must make to our Lord Jesus Christ, who is the supreme Head of the Church, and will at length reward or punish his servants, in the ministry of the Gospel, as he shall find them faithful or negligent; therefore it behooves us to exercise our best talents, labouring in the Lord's vineyard with all diligence, that we may bring forth

fruit, and that the fruit may remain. This is the work we are separated for, and ordained unto: we must not think to be idle or careless in this office, but must bend our minds and studies, and employ all our gifts and abilities in this service. We must preach the words of faith, that men may believe aright, and the doctrine and laws of godliness, that men may act as becomes Christians indeed; for without faith no man can please God, and without holiness no man can enter into the kingdom of heaven.

BISHOP KEMP'S ADDRESS.

THE following Extracts are taken from an Address delivered at the commencement of the General Theological Seminary, at New-York, July 29th, 1825, by the Right Rev. James Kemp, D. D. Bishop of the Protestant Episcopal Church in Maryland.*

I. That whatever our blessed Lord did in the formation of his Church is to remain untouched by the hand of man, is a proposition to which the fair and honest mind so easily yields assent, that it is with some diffidence it is now controverted. The position too, that our Saviour left his Church immediately to the discretion and wisdom of man, admits of the most easy confutation: so undeniable is it that he ordained the Apostles, gave them an explicit commission, instituted the sacraments of baptism and the Lord's supper, and, according to his most true promise, sent the Holy Spirit on the day of Pentecost, to confer upon them such powers as the state of the world required, to enable them to establish his Church and to extend his religion.

Now what course, under these circumstances, did the Apostles pursue? They immediately, even on that very

* See page 279.

day, began to preach; they baptised their converts, and thus it was that numbers were daily added to the Church. And with the private as well as the public instructions of their Lord clear in their memories, through the influence of the Holy Ghost, they ordained Deacons and Presbyters.

It will surely cease to be contended, that the Deacons were merely intended to be the agents of the charities of the Church, when the qualifications required were so high; when it is found to be a matter of fact, that they preached and administered baptism; and when, in the view of St. Paul, they were an order in the ministry passing through a probationary state to a higher degree.

Nor is it of the least consequence to allege, that Presbyters were in the Apostolic Church sometimes designated Overseers, or Bishops. For the orders then were, Deacons, Presbyters, and Apostles. The term Bishop was not appropriated to the highest order until after the age of the Apostles. When Presbyters therefore were called Overseers or Bishops, it was in reference to their own flocks or cures.

To these divinely constituted orders of the ministry were allotted duties corresponding to their age and station. The Deacons preached and baptised. The Presbyters preached, administered both the sacraments, and governed their own Churches. The Bishops, in addition to these, performed the awful duty of ordination, superintended the conduct of the other orders, and confirmed the baptised.

Now suppose this had been a merely human constitution, formed for the purpose of managing the concerns and promoting the interest of a temporal society, when all its arrangements were once fixed they must be preserved. Should one man say, I am perfectly adequate to discharge the duties of President of the United States; another, I am quite equal to the office of Secretary of State; a

third, I can negociate a most advantageous treaty with the Emperor of Russia—we will therefore proceed and fulfil these offices; what would be the result? And yet this is all that is meant by the so ill understood, and so often ridiculed doctrine of succession in the ministry. The fact is, all offices in Church or State must be filled agreeably to the provisions of the constitution.

It is true, if the constitution of a civil society prove insufficient for the purposes for which it was designed, the same power that formed it may change or improve it. But is any power on earth adequate to change or improve what our blessed Lord established? or have we any men who possess the gifts or the power of the Apostles? No; the very pretence to such things would be sin.

Should we bring our inquiries farther down than the age of the Apostles, we shall find the same kind of proof of the character and provisions of the constitution of the Christian Church, that we discover in the history or documents of any nation, of the nature and departments of its government.

When it shall be read in the history of the United States, that certain occurrences took place during the *presidency* of Washington, Adams, or Jefferson, it will admit of no doubt but the chief magistrate was a president and not a king. When it shall appear in the books of law, that laws were passed by the House of Representatives and Senate, and approved by the President, no question will remain as to the legislative department of the government. When it is mentioned that the laws were carried into effect by the President, with the assistance of his secretaries and other officers, these, it will be admitted, formed the executive branch of the government. And when constitutional questions and litigations about rights and property are said to be settled by the judges, it will never be doubted but these formed the judiciary. In like

manner, when we read in the writings of the Fathers, immediately after the time of the Apostles, that there were Bishops, Presbyters, and Deacons in the Church; and when we find as distinct references to their duties and their powers as we do in the age of the Apostles, this completes the testimony of the Fathers. The conclusion of the celebrated Dr. S. Johnson, on this point, bears strong marks of that clear intellect and decisive judgment which he certainly possessed in a high degree. "With regard to the order and government of the primitive Church, we may doubtless follow the authority of the Fathers with perfect security; they could not possibly be ignorant of laws, executed, and customs practised by themselves; nor would they, supposing them corrupt, serve any interest of their own by handing down false accounts to posterity. We are therefore to inquire of them the different orders established in the ministry from the Apostolic ages, the different employments of each, and their several ranks, subordination, and degrees of authority."

But it has been sometimes contended, that the constitution of the Church must be accommodated to circumstances and times—to the state of society and the character of civil governments. This we explicitly deny. The Church of Christ is a community wholly spiritual, capable of existing under all possible forms of government, suited to all nations and all times. "My kingdom," said our blessed Lord, "is not of this world."

Still we feel no disposition to assert that vanity or wickedness is at the foundation of all those societies that have been formed, and are still forming, under the denomination of Christian Churches, although we have great reason to fear that the one or the other has no inconsiderable share in these matters. The objects professed to be in view are as noble as our own—the glory of God and the salvation of our fellow men. But

living, as we do, under a divine religion, where the means are prescribed as well as the end, we consider ourselves neither at liberty to neglect the one nor to disregard the other. And while our blessed Lord told his followers, "that there should arise false Christs and false prophets, and should show great signs and wonders, in so much that if it were possible they should deceive the very elect," we need not wonder that there should also arise false churches. But when we maintain the character of the Church, we must not forget that this Church was formed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

II. We now beg leave to call your attention to the *Liturgy*.

Notwithstanding the compliments that have been paid to this system of public devotion, it still seems to be very partially understood, what its claims are to something higher than excellent specimens of devotional composition.

As to the Collects, they certainly approach nearer to the form and manner of the Lord's Prayer, than any other prayers in Christendom. And the whole arrangement of the service manifests a degree of taste and judgment which men of the first rate talents have been afraid to attempt to imitate. The form of service offered as a substitute, and said to be prepared by the celebrated Baxter, at the Conference at the Savoy, is so far inferior, both in arrangement and matter, that it excites astonishment it should ever have been proposed by pious men. With regard to forms of prayer, it is undeniable, that any one prayer, as it respects the people, is as much a form as another; with this material difference, that our prayers are the result of the wisdom of the

Church, founded upon and recognizing the prominent doctrines of the Gospel; whereas the prayers of individuals will inevitably possess individual weaknesses, views, and peculiarities.

It seems to admit of no question, that alternate praise, by the minister and people, is the most grand that can be performed. Nor is this a mere matter of devotional feeling and taste; it is founded on the example of the pious in all ages, and even of the saints in heaven. "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." "When David returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music: and the women answered one another as they played and said, Saul hath slain his thousands, and David his ten thousands." In one of the splendid visions of Isaiah, "he saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphim, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." And in the Revelations, the angels are represented as responding to the praises of the redeemed. "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the

throne, and to the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen, Blessing, and glory and wisdom and thanksgiving, and honour and power and might, be unto our God for ever and ever. Amen."

If then, my young friends, we can imbue the hearts of our people with a devotional spirit—if we can raise their affections from this world to God and heavenly things—if we can infuse into them any thing like an adequate degree of gratitude for the mercies of redemption, and the divine influence of God's Holy Spirit, we need not fear but they will use our Liturgy with elevation and joy.

By your prayers and by your instructions labour to produce a Christian temper, and then every thing will come right. Prejudices will vanish, self-conceit will disappear, and in the presence of God all hearts will be humble, and all tongues resound with praise.

III. It remains only now to say a few words respecting the *faith* of the Church.

In the language of St. Paul to his beloved Timothy, we would wish to address you on this subject. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Jesus Christ." At the time when you are about to disperse through the world, to fulfil the practical duties of your profession, it would seem to be peculiarly seasonable to impress this caution upon you.

Although Holy Scripture be the source of all truth, yet considering that the doctrines of our Saviour are to be drawn from conversations that he held, and instructions that he delivered, for about three years; considering that the illustrations, the defence, and the application of these doctrines by his inspired followers, are spread through a number of epistles, written on different occasions, and addressed

to different nations; and that the primitive history of the Church, while under inspired rulers, extends to several years; it was surely of great use to collect the most important of these doctrines into a small compass. This it seems was done before the death of the Apostles: and was termed "*the form of sound words*," "*the words of faith*," or "*the principles of the doctrine of Christ*," and afterwards *the Creed*. "The ancient Churches," says Archbishop Secker, "had many such creeds: some longer, others shorter, differing on several heads in phrase, but agreeing in method and sense; of which that called the Apostle's Creed is one." And indeed it is hardly possible to conceive how a Church can exist without a creed. For while the Scriptures are referred to as the only creed, this will open a door for great latitude of interpretation and endless schisms in the Church.

As errors and divisions multiplied, it was necessary to enlarge Creeds and Articles of Religion, because to maintain the purity of the Church, it became requisite to declare what articles the Church held, and what she did not hold. This accounts for the number of our Articles of Religion established at the Reformation. Still the careful and attentive student will find, that the more he investigates and the better he understands these Articles, the more completely he will be satisfied that they are founded on Scripture. Consequently he will, *ex animo*, or with true sincerity of heart, be able to subscribe the declaration required before ordination—"I do believe the holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States."

The Church, Gentlemen, through divine goodness, having established this Seminary, may well be consider-

ed as holding the following language to you, her beloved children. "Ye are the salt of the earth." Through this immense country, scattered as you will no doubt be, by a wise Providence, you are to carry the doctrines and the consolation of grace, to raise your fellow men from a state of moral disease and weakness, and to supply them with the means of spiritual health and salvation. "Ye are the light of the world." The chastized and holy characters, which, through the discipline of the Church and the influence of grace, you have acquired, will shine as specimens of Christian purity; and while you teach what Christians ought to know, you will show what Christians ought to be.

BISHOP WHITE'S ADDRESS.

ADDRESS delivered by the Right Rev. Dr. White, Bishop of Pennsylvania, July 28th 1825, at the laying of the Corner Stone of the building for the General Theological Seminary of the Protestant Episcopal Church, with the Prayers used on that occasion.*

BRETHREN,

We are assembled for the laying of the first stone of a building, which we believe to be conducive to the reputation of our Theological Seminary; and is perhaps necessary for the securing of its perpetuity.

This is not a suitable occasion to discourse largely on the subject; and particularly, to make a comparison of a systematic education under able Professors, with the fruit either of private study as the discretion of the individual may direct, or of a course under some private Clergyman, competent, or the contrary; the person to be pointed out to the Student, perhaps

*See page 279.

by circumstances over which he has no control; or perhaps by the partialities of himself or of his friends, without the opportunity to either of them of due advisement.

In conducting the concern of Ordination, it is sufficient in each case, that the party, in addition to certain other qualifications, be furnished with a reasonable measure of acquirement in the several branches of his contemplated profession. It cannot, however, have escaped the notice of those who have presided or have assisted in examinations, that sometimes, owing to the injudicious selection of an instructor, even although there should be an acquaintance with the essential truths of our holy religion, as exhibited in the institutions of our Church, there has been contracted with them a bias to notions not therein contained, and not tending to a reasonable and holy worship. In other cases, where considerable information has been discernable, it has had so little of the shape of system, that the party has been observed to blend together parts of incongruous theories, without being conscious of the inconsistency.

These are among the reasons which cause him who addresses you to rejoice in the beginning to be now made, of a seat for the future lectures and other exercises of the Seminary: but he would deprecate the laying of one stone on another, and would withdraw his hand from the laying of the first stone, if he could foresee, that in the instruction to be given in the building, there would at any future time—at present there is no danger of it—be a departure from those properties of our system, in doctrine, in discipline, and in worship, which in the sixteenth century were cleared from superstition by the leaders in the English Reformation, were brought to the Colonies by the early emigrants of the Church of England, were recognized by us in the organization of our American Church, and, under the influence of the grace of God, have

been persevered in by us to the present day.

These principles will be in the mind of him who now presides, when agreeably to the office committed to him by the Trustees, he shall lay his hand on the stone before him; accompanying the gesture with the saying of Scripture—"Other foundation can no man lay, than that is laid, which is Jesus Christ." Also, there is taken the liberty of requesting every person present, at the repetition of those words, to put up a mental prayer to the Bestower of all good, so to govern the minds of those who now, or who may hereafter, superintend the studies of the Institution, as that they may furnish the gold, the silver, and the precious stones of sound doctrine, to the exclusion of the wood, the hay, and the stubble of human imperfection; and that the labours to be here bestowed may endure the fire of that great day, which shall "try every man's work of what sort it is."

Under the influence of this sentiment, let us call on God for his blessing on our present undertaking.

Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers,

which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

Almighty God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

Most gracious God, who, by thy blessed Son, didst command the Apostles, and, in them, a succession of pastors to the end of time, to "go into all the world, and preach the Gospel to every creature;" we implore thy blessing on all endeavours for the supplying of thy Church with faithful and able Ministers. Especially we commend to thy fatherly care the Seminary, on the concerns of which the Trustees, the Professors, and the Pupils, are here assembled in thy name and presence. May the hearts and the hands of thy people be open in liberal supplies for the carrying of all the laudable designs of the Institution into effect; and may all employed in its concerns be protected by thy Providence, guided by thy grace, and have an abundant blessing on their labours. Prosper, we beseech thee, the work to be this day begun, with the view of its being hereafter appropriated to study and devotion; and may all who shall be here employed, be protected in the dangers incident to their respective occupations. Finally, we pray that in this, and in all our doings, we may seek thy glory, through Jesus Christ our Lord. *Amen.*

The doctrines of the Gospel, though superior, are never opposite to right reason.

To the Editors of the Gospel Messenger.

ROMAN CATHOLIC COLLEGE.

AWARE of the indisposition always manifested by you, to place any thing on your pages, which might occasion offence to Christian people of other persuasions than your own, I have hesitated whether I should ask your insertion of the accompanying extract. Confident, however, that the *matter of fact* evidence which it affords, that our Roman Catholic brethren, notwithstanding their profession of the contrary, do systematically influence the minds of youth, of other denominations admitted to their care, according to the principles of their own Church, I have thought that while no reasonable offence could be occasioned by the publication of it, to them, other portions of the christian community might be put in possession of the means of estimating correctly the import of the disavowal to which I have referred. In what way are the minds of youth to be influenced, as to religious persuasion, more certainly, than by *attending catechism?* *Perhaps, this may imply, catechism according to the system of any denomination to which the pupil may happen to belong!*

Z.

ST. JOSEPH'S COLLEGE.

BARDSTOWN, KY A. D. 1825.

This institution, established several years since, by the Right Rev. Bishop of Bardstown, Dr. Flaget, and his Coadjutor, the Right Rev. Dr. David, has already acquired considerable notoriety; and proved extensively useful by the diffusion of learning. It has been incorporated by the Legislature of Kentucky; and the Faculty, together with other privileges granted by the incorporating act, are authorized to confer degrees upon such of the Students, as they may judge, by their knowledge and conduct deserving of that honour.

II. The laws and general regulations of the College are formed by the Board of Directors or Trustees, of which the Right Rev. Dr. Flaget is legally established the Moderator during his life, which right is, *by law*, confirmed to his legitimate successor in the Episcopacy. The immediate government is vested in a President, Vice-President, two Prefects, an Agent, a Procurator, and other regularly established officers.

III. This College being essentially connected with the Ecclesiastical Seminary of the Diocese, out of this a competent number of Professors and Tutors (no less than twelve) may always be selected for the tuition of the students in the various branches of learning; whose retired, steady and religious habits enable them to bestow on their pupils that assiduous attendance, which will effectually promote their classical advancement.

VI. The conductors of this institution are Roman Catholic Clergymen. Catholic pupils are expected and required to practice the religion which they profess: *but students of other denominations* are received upon the only condition of submitting to the general laws of the institution, and (as far as pertains to religion) of attending morning and evening prayer daily, and *Catechism and Divine service on Sundays and Holy days.*

WOMAN.

Contrast between the Worldly and Religious Female.

In the codes of modern infidelity and licentiousness, as well as among uncivilized nations, woman is exhibited as the mere servile instrument of convenience or pleasure. In the volume of revelation she is represented as the equal, the companion, the helpmate of man. In the language of worldly taste, a fine woman is one who is distinguished for her personal

charms and polite accomplishments. In scripture she is the enlightened and virtuous mistress of a family, and a useful member of society. The woman who is formed on the principles of the world, finds no enjoyment but in the circle of affluence, gaiety and fashion. The woman who is formed on the principles of the Bible, "goeth about doing good: she visiteth the fatherless and widow in their afflictions; she stretcheth forth her hand to the poor, yea, she reacheth forth her hands to the needy." The one dresses with elegance, and shines in the dance: the other "opens her mouth with wisdom—on her tongue is the law of kindness," and her most valued adorning is not "gold, or pearls, or costly array; but good works, and the ornaments of a meek and quiet mind." The hours of the one are divided between routes and assemblies, and visiting, and theatres, and cards; the other "looketh well to the ways of her household, and eateth not the bread of idleness;" the business of the one is pleasure, and the pleasure of the other is business. The one is admired abroad; the other is beloved and honoured at home. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

"The truly *great* consider first, how they may gain the approbation of God; and secondly that of their own conscience; having done this, they would then willingly conciliate the good opinion of their fellow men. But the truly *little* reverse the thing, the primary object with them, is to secure the applause of their fellow men, and having effected this, the approbation of God and their own conscience may follow on as they can."

Never parley with the devil, nor deliberate when temptation presents itself; but "resist the devil, and he will flee from you."

POETRY.

For the Gospel Messenger.

THE SONG OF THE MOURNER.

SAY my heart! whence this illusion
Why thou lov'st to linger here?
Break, oh break the false delusion,
Seek a happier, brighter sphere.

Tell me, whence the sad emotion,
Why the tear and rising sigh?
Whence the bosom's deep commotion,
Why the wild, and frenzied eye?

Is there aught can soothe thy anguish,
Aught to calm the tortur'd breast?
What can bid thee cease to languish,
What can give the sufferer rest?

Joy is nipt in early blossom,
Youth and Beauty soon decay;
Aught on earth that cheers the bosom
Quickly fades, and dies away.

Hence! oh, hence the false delusion
That would bind thee longer here;
Break! oh break the fond illusion!
Seek a brighter, happier sphere.

E. J.

For the Gospel Messenger.

[I should feel bound to preface the annexed lines with an apology to the amiable author for the liberty I take with them, without her permission, if I thought this page would be likely to meet her eye. But should that unexpectedly happen, I trust she will not be displeased to find, after many days, the bread which she cast upon the waters, with the added blessing of the pious souls whom it has refreshed.]

A. A.]

THY WILL BE DONE.

WHEN sorrow casts its shade around,
And pleasure seems our course to shun;
When nought but grief and care is found,
How sweet to say, "Thy will be done."

When sickness lends its pallid hue,
And ev'ry dream of bliss has flown;
When quickly from the fading view,
Recede the joys we once have known;

The soul resign'd will still rejoice,
Though life's last sand be nearly run;
With humble faith, and trembling voice,
It whispers soft, "Thy will be done."

When called to mourn the early doom
Of our affection held most dear;
When o'er the closing, silent tomb,
The bleeding heart distils a tear;

Though love its tribute sad will pay,
And earthly streams of solace shun,
Still, still, the humbled soul will say,
In lowly dust, "Thy will be done."

Whate'er, O God! thou hast design'd
To bring my soul to thee, its trust;
If mercies, or afflictions, kind,
For all thy dealings, Lord, are just.

Take all;—but grant in goodness free,
That love which ne'er thy stroke would shun;
Support this heart, and strengthen me
To say in faith, "Thy will be done."

S. L.

For the Gospel Messenger.

Written in 1818, while under affliction.

"God tempers the wind to the shorn lamb."

SHAKE off my soul this load of grief,
No more let sorrow's weight oppress thee;
Turn to thy God—implore relief—
'Tis he alone can aid and bless thee.

He can thy helpless babes protect,
Their sire again restore to bless thee;
Their childhood screen from cold neglect,
Nor let a heartless world oppress thee.

Then bending at thy Saviour's shrine,
Discard the cares which now distress thee;
Tho' fortune frowns, no more repine,
The sufferer's Friend can aid and bless thee.

E. M.

THE LEAF.

BY THE LATE BISHOP HORNE.

We all do fade as a leaf. *Isa. lxiv. 6.*

SEE the leaves around us falling,
Dry and wither'd, to the ground;
Thus to thoughtless mortals calling,
In a sad and solemn sound:

Sons of Adam, once in Eden
Blighted when like us he fell,
Hear the lecture we are reading,
'Tis, alas! the truth we tell.

Virgins, much, too much, presuming
On your boasted white and red,
View us, late in beauty blooming,
Number'd now among the dead.

Gripping misers, nightly waking,
See the end of all your care;
Fled on wings of our own making,
We have left our owners bare.

Sons of honour, fed on praises,
Flutt'ring high in fancied worth,
Lo! the sickle air, that raises,
Brings us down to parent earth.

Learned sops, in systems jaded,
Who for new ones daily call,
Cease, at length, by us persuaded,
Ev'ry leaf must have its fall!

Youths, though yet no losses grieve you,
Gay, in health and manly grace,
Let not cloudless skies deceive you,
Summer gives to autumn place.

Venerable sires, grown hoary,
Hither turn th' unwilling eye,
Think, amidst your falling glory,
Autumn tells a winter nigh.

Yearly in our course returning,
Messengers of shortest stay,
Thus we preach this truth concerning,
"Heav'n and earth shall pass away."

On the Tree of Life eternal,
Man, let all thy hope be staid;
Which, alone, for ever vernal,
Bears a leaf that shall not fade.

AUTUMN.

BEHOLD the western ev'ning light!
It melts in deep'ning gloom;
So calmly Christians sink away,
Descending to the tomb.

The winds breathe low—the withering leaf
Scarce whispers from the tree!
So gently flows the parting breath,
When good men cease to be.

How beautiful on all the hills
The crimson light is shed!
'Tis like the peace the Christian gives
To mourners round his bed.

How mildly on the wand'ring cloud,
The sunset beam is cast!
'Tis like the mem'ry left behind
When lov'd ones breathe their last.

And now above the dews of night
The yellow star appears!
So faith springs in the heart of those,
Whose eyes are bathed in tears.

But soon the morning's happier light
Its glory shall restore;
And eyelids that are seal'd in death,
Shall wake to close no more.

WEEP NOT FOR ME.

WHEN the spark of life is waning,
Weep not for me;
When the languid eye is straining,
Weep not for me;
When the feeble pulse is ceasing,
Start not at its swift decreasing:
'Tis the fetter'd soul's releasing—
Weep not for me.

When the pangs of death assail me,
Weep not for me;
Christ is mine—He cannot fail me—
Weep not for me.

Yes, though sin and doubt endeavour
From his love my soul to sever,
Jesus is my strength for ever—
Weep not for me.

LIFE.

LIFE is like a painted dream,
Like the rapid summer stream,
Like the flashing meteor's ray,
Like the shortest winter's day,
Like the fitful breeze that sighs,
Like the wavering flame that dies,
Darting—dazzling on the eye,
Fading in eternity.

Miscellaneous Intelligence.

Convention of Ohio. The Convention of the Protestant Episcopal Church in the Diocese of Ohio, was held on the 1st, 2d and 3d days of June, 1825. There were present, the Bishop, (Dr. Chase,) 5 Clergymen, and Lay Delegates from 15 Parishes. The Parochial Reports give the following aggregate: Marriage, 1; Baptisms, 80; Burials, 5; Communicants, 483; Sunday School Scholars, 130. The Bishop's Address relates chiefly to the Theological Seminary of that Diocese, of which several notices have already been laid before our readers. The following extracts will be generally interesting:

"It is one among the most pleasing incidents which I have to relate, that on the first day of May, I conducted the solemnities of laying the corner stone of St. Peter's Church, in Delaware. It will be a neat edifice, entirely of stone, 40 feet in length, with a steeple of 16 feet, (breadth of both in proportion,) built after a Gothic model, kindly presented to me by Mr. Wilson, of Iberry House, near London. Of the £100 sterling given me by the Right Hon. Countess Dowager of Rosse, for the express purpose of assisting in the erection of a few country chapels, I have promised this parish \$100, provided the Church be finished this year, and on these terms I have no doubt of their gratefully receiving the money."

"Confirmations have been held in the following places: Chillicothe, Worthington, Delaware, and Zanesville.

"With regard to our affairs in England, it becomes my duty to state, that besides the permanent fund, now rising of 5000 guineas, there remained at the last advices, a large collection of books still in London, given by different most benevolent individuals; also the stereotype plates for our Prayer Book, and a separate fund for a most complete set of printing types

to carry into effect an essential part of our plan. Of the books given in England, already arrived in America, some, together with 112 pairs of blankets, a large pair of globes, and a set of mathematical instruments, are on their way from New-York hither.

"The books from England, already come to hand and now embodied in the Library, are 436. These, added to what we had before (about 700 vols.) and to what are still in London for us, will cause our hearts to sing for joy; for a better selection, both for piety and sound learning, is scarcely to be found. Besides the books enumerated already in our Library, there are many duplicates to be distributed among our Clergy and infant parishes. A whole box of these, consisting of many hundreds, principally of publications by that most estimable Society for Promoting Christian Knowledge, was the gift of one to whom we are already so much indebted, and whose name we shall never mention but with blessings, the Right Hon. Lady Countess Dowager of Rosse."

Convention of Rhode-Island. The Convention of the Protestant Episcopal Church in Rhode-Island, was held in St. Michael's Church, Bristol, June 14, 1825. In the five Churches of that State, there were 78 Baptisms, 36 Marriages, and 69 Deaths. The number of Communicants is 600. *Church. Mag.*

Convention of the Eastern Diocese. The Convention of the Protestant Episcopal Church in the Eastern Diocese, was held in St. Paul's Church, Boston, on the 28th and 29th Sept. 1825. The Pastoral Address of Bishop Griswold was received with great satisfaction, and ordered to be published. We have not seen the Journal of the Convention.

Convention of New-Jersey. The forty-second Convention of the Pro-

testant Episcopal Church in the Diocese of New-Jersey, was held in St. Peter's Church, Perth-Amboy, on the 25th and 26th of May, 1825. The Parochial Reports give the following aggregate: Baptisms, 170; Marriages, 44; Burials, 74; Communicants, 641.

The Address of Bishop Croes, contains the following interesting remarks: "I attended in the City of Philadelphia, as a member, the stated annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Church in the United States. From the Report of the Executive Committee of that body, it appears that several Missionaries are successfully employed, in the remote parts of our country, as well among some of the Indian tribes, as among the white inhabitants of our communion, who have emigrated thither.

"I am happy to state to you, in conclusion, that the Church in this Diocese, through the blessing of its Divine Head, has not been suffered to decline either in its spiritual or temporal circumstances, since last we assembled to be made acquainted with its welfare and progress, and to consult for its best interests.

"On the contrary, it has continued to advance with the same—slow indeed—but uniform and steady progress which has marked its steps for several of the preceding years. Two more of the vacant Churches are now supplied with the stated services of Clergymen, than was mentioned in my Address at the last Convention.

"The several funds created for its benefit are still increasing, and continue to promise the most happy effects."

Baptism of Jews and Mohammedans. Mr. Michael Solomon Alexander, late officiating reader in the Jewish Synagogue, Plymouth, Eng. was publicly baptised in St. Andrew's Parish Church, June 22, 1825; and two young Jews, and three Moorish

women, have likewise, lately, been baptised at Rome.

Works of Piety. The Society in London for Promoting Christian Knowledge, has fifteen thousand subscribing members. The zeal displayed by the Clergy for this venerable and pious institution, will be seen in the following facts: Last year, among many other bequests to the Society, the late Very Rev. Archdeacon Owen left a legacy of \$13,320; and the late Rev. W. Wilkes, Rector of Enville, \$47,000. What an honourable example is this to the rich, when making their wills, to remember those pious institutions, which have for their sole object, the moral and religious improvement of their fellow men.

Patronage. It is stated in the October number of the Churchman's Magazine, printed at Middletown, Conn. that since the revival of that publication in April last, its subscription list has so much increased, that 1200 copies are now published monthly. This encouragement is honourable to the Episcopalians in Connecticut; and a similar encouragement of our own Works, would be equally praise worthy at home.

Bishop Hooper. An English paper states, that, some persons who were lately employed in levelling the ground in Gloucester, discovered a part of the stake to which John Hooper, the celebrated Protestant Bishop and Martyr, had been fastened when he was burnt, Feb. 9, 1555, in the 60th year of his age. It appeared to have been an elm tree with the bark on. As soon as it was exposed to the air, the greater part mouldered into dust; but a few pieces were preserved.

The pious and venerable Hannah More has lately published a work entitled "*The Spirit of Prayer.*" It contains the collected thoughts of the

writer upon the subject of prayer, which were hitherto scattered throughout her numerous works.

Gratitude for God's Mercies. The Secretary of the New-York Orphan Asylum, has acknowledged the receipt of \$40, being a second offering of "Gratitude to God for preserving the City from pestilence." Eccl. v. 4.

Female Education in India. Under the auspices of the Church Missionary Society, there are 800 female children in the Society's Schools in Bengal, and nearly the same number in those of Calcutta.

Civilization of Madagascar.—There are 22 Schools established in the Island of Madagascar, in the Indian Ocean, in which there are 2000 children. Many of them read and write well, and have some acquaintance with arithmetic; but what is still better, they have an increasing desire for religious instruction. Public worship is often attended by 5000 natives at a time, who are addressed, by the Missionaries, in their own language.

Society for Promoting Christian Knowledge. The house belonging to this Society in Bartlett's Buildings, not affording sufficient accommodation for their increasing business, a house has been purchased in Lincoln-Inn Fields. In the last Report it is stated, that 621 new members have been added to the Society since Oct. 1823; and that 5031 Bibles, and 22,605 Prayer Books, were issued more than in the preceding year. The Report further states, that the West-India "Bishops will be accompanied by the Archdeacons, and a large number of highly respectable Clergymen, whose duty it will be, to administer to the spiritual wants of the Negroes. In addition to the Clergy appointed by his Majesty's Government, the Incorporated Society for the conversion of the Negroes, have recently made a

considerable increase in the number of their Missionaries to the West-Indies. Under such favourable circumstances, while the efficiency of the existing parochial Clergy in the Islands, cannot fail to be incalculably increased by the blessings of Episcopal superintendence, their duties will be shared among an additional number of labourers."

Religious Instruction of Seamen. The Prayer Book and Homily Society of England, is diffusing among this highly useful, and but until lately, neglected class of men, the formularies of the Church of England. The Archbishop of Dublin has zealously patronised a Marine Institution in that City. The Society, in London, for Promoting Christian Knowledge, has long been engaged in circulating the Bible, Prayer Book, and Tracts, among Seamen. Such measures are also called for by their improvement in mind and manners. Admiral Penrose says, "from fifty-two years experience of the naval service, I could point out many extraordinary variations to show, that the general character of the crew of a ship of war, has been materially changed. There is no class of men in which there has been a greater advance in the reasoning powers than among our seamen. Within the memory of old seamen, many officers made use of more coarse and blasphemous expressions than are now to be heard between decks in the ship's company."

Episcopal Naval Chapel. On Sunday, the 28th Aug. 1825, an apartment in one of the public buildings in the Navy-Yard, at this place, having been previously fitted up for the purpose, was opened as a Naval Chapel for this station. The service in the Episcopal order was performed, and an appropriate sermon delivered, by the Rev. Cave Jones, Chaplain of the New-York station, and superintendent of the Naval Seminary. The

Chapel was filled to overflowing, not only by the seamen and officers, but by others also who were induced to attend. It was highly gratifying to witness the earnest and undeviating attention which was paid by the men, and the lively interest which many of them took in the worship. Indeed the service was conducted with as much regularity, and the responses made with as much readiness and correctness, as is usually met with in long established congregations. The seamen were marched from their several ships, preceded by the full band, the softer instruments of which were used to lead the church music, which gave a fine effect, and added very much to the beauty and strength of the psalmody.

The Chapel is fitted up in a plain style, furnished however with a very neat and appropriate desk, hung with mazarine blue tapestry. It is intended, however, we understand, only as a temporary establishment, and will at no very distant period, it is expected, lead the way to the erecting of a proper building for public worship, fitted at once to the dignity of the station and of the government, and for the solemnity of the service for which it is to be used. *Brooklyn (N. Y.) Star.*

Episcopal Floating Chapel Society. A Society under this title has been formed in England, for the purpose of establishing Floating Chapels in the different sea ports of that country, in connection with the Church of England. Lord Melville, upon the part of his Majesty's Government, has most liberally promised the grant of as many vessels as may be required for the principal ports of the empire, including the expense of alteration and outfit necessary to accommodate them to congregational worship. Nor will the bounty of government be restricted to the donation and equipment of the necessary vessels; it is intended to comprehend the salary of Clergymen regularly approved by the

Bishops, in those particular cases where the want of means, or other circumstances of a local nature, may render it desirable, that the Admiralty should undertake the appointment.

An object intimately connected with the religious improvement of seamen, is the care and instruction of apprentices; and the same provision which afforded the advantages of a Chapel to the one, would supply the accommodation of a school to the other. In seminaries so intimately connected with the profession, the juvenile part of its members might be collected from those scenes of depravity and vicious example where they are ordinarily scattered during the continuance of their vessels in port, and introduced to such an acquaintance with the principles of the Christian religion, and the elements of practical navigation, as should constitute the foundation of a moral worth and nautical superiority honourable to the individuals and beneficial to the country. A lending Library, and depository for the Scriptures, Prayer-Books, Homilies, and judiciously selected Tracts, might also be annexed to each Chapel, and placed under the direction of the Clergyman, who must in every case be appointed with the approbation of the Bishop of the Diocese. *Christian Obs.*

Protestantism in France. We learn from some remarks made at a late religious meeting in Boston, by the Rev. S. E. Dwight, who has lately returned from France, that there are four Protestant Churches in Paris, where public worship is held in the English Language; and five in which the service is performed in French. There is a French Bible Society, Missionary Society, and Tract Society: There is likewise a Theological Institution, containing a considerable number of Students, who are, generally, poor, but are assisted by the liberality of English christians. The number of protestants in France, is be-

tween two and three millions. "The present King is far less favourable to the Protestant religion than his predecessor. He has been, through life, an open profligate, and most notorious libertine; and now, to make his peace with the church and with heaven, he has commenced the furious bigot, and readily consents to any measures, however oppressive, which are proposed by the Catholic party against the Protestants and their religion.

"A law was enacted last winter, professedly to prevent sacrilege; the purport of which is, that if any individual, in passing a statue of the Virgin Mary, shall treat it with disrespect, (without specifying what the disrespect is,) he shall be liable to lose his right hand—or, as the case may be, his life. While this law was under debate, a Protestant peer, from the south of France, waited on the King, and told him that if the bill should pass, and an attempt were made to enforce it, it would produce an insurrection in that part of the kingdom; and earnestly besought that it might not be sanctioned by the throne. The king told him he should have gone with his complaint to the Minister of Religion. He replied that he had done so; and because his application was rejected there, he now appealed to his Majesty. The king is said to have turned on his heel, with the declaration, 'You know, Sir, there is no salvation out of the Catholic Church.'

"Another law was enacted, in the course of the same session, that marriages should be solemnized, not only before a magistrate, but subsequently before the clergyman to whose parish the parties belonged. The object was, to compel all who were not already avowed Protestants, to declare themselves Catholics. Quite different, however, has been the result; as a large proportion of such persons, indignant at the course pursued, have

declared themselves Protestants. Yet from such accessions as these, it is obvious that the cause of truth is rather weakened than confirmed; and in this view the subject is regarded by intelligent Christians in France"

Schools in Europe. From a late French journal we translate the following curious table, exhibiting the number of Scholars that attend the Public Schools in several countries of Europe, together with the proportion they bear to the whole population. It was prepared by Ferrusac, of Paris.

	Population.	Scholars.	Proportion.
Empire of Germany.			
Circle of Grutz,	226,900	32,200	1 to 9
Bohemia,	3,226,142	294,721	1 to 11
Moravia and Silesia,	1,733,319	149,422	1 to 12
Austria,	1,810,797	134,709	1 to 13
Prussia,	1,601,000	80,000	1 to 15
Great Britain.			
Scotland,	1,865,000	176,503	1 to 10
England,	10,482,000	644,282	1 to 16
Ireland,	6,901,000	374,913	1 to 18
France,	30,435,000	1,070,500	1 to 20
Poland,	3,325,334	45,820	1 to 78
Portugal,	3,130,000	39,000	1 to 80
Russia,	40,067,000	42,712	1 to 954

The number taught in Spain has not been procured, and in the case of Holland, is imperfectly known. In the latter country the proportion is supposed about one to twelve of the population. If we must judge of the civilization of each of these countries by the number of children who receive in them, primary instruction, who learn to read, write and cipher; of all Europe, Russia will appear most barbarous, which is undoubtedly true: but the English will appear less civilized than the Germans, which is entirely false. Industry, the arts, and commerce are among the most powerful means of civilization. It is less the number of scholars who frequent the schools, than the principles and doctrines professed in those schools, from which results the instruction of the people.

From the late report of the superintendent of schools in the state of New-York, it appears that the number of scholars was one to six of the whole population, a much greater

proportion than in any of the nations composed in the above table. N. Y. *Chro.*

At a late meeting of the Asiatic Society, the Secretary read a communication from Mr. Platt, the Librarian of the British and Foreign Bible Society, accompanying copies of certain Abyssinian MSS. relative to the constitution and condition of the Christian church of Ethiopia, and including a calendar of its saints, obtained by the Bible Society, by means of the Rev. Wm. Jowett. The Abyssinian devotional works contain page after page of prayers and ascriptions of praise to the Virgin Mary, and various other objectionable particulars; but Mr. Platt has translated several prayers of a much higher and more excellent character. We give the following example: "O my Lord and my God, Jesus Christ, Son of the ever living Jehovah, I entreat and beseech thee, that thou wouldst pardon my sin and my transgression—thou whose mercy is unbounded! What man is he that sinneth not? Where is the wood that burns not? and who is he, a man, the son of a woman, that doth not commit sin? Unto whom wilt thou look, O Lord Jesus Christ? There is none good and pure besides thee! And now, O Lord, pardon my sin and my transgression, and blot out the hand writing of my debt that is against me, according to thy mercy and compassion: for thou art merciful and compassionate: to thee be glory and praise! to the Father, to the Son, and to the Holy Ghost, in heaven and on earth, always and for ever and ever Amen." *Christ. Obs.*

Sandwich Islands. Letters and papers from the Sandwich Islands to Nov. 24, 1824, state that, the Masters and officers of several ships navigating the Pacific Ocean, have formed two Societies, one at Labaina, in the Island of Mowee, called *The Tabu Association for the Prohibition of*

Immorality; and another at Woa-hoo, called the *Marine Union for the suppression of intemperance*. These measures were called for by the licentiousness of the Islanders, and the immoral habits of seamen, generally. We sincerely hope, that the endeavours every where making to reform this useful class of men, may be completely successful; and that the Masters and officers of every vessel frequenting the Pacific Ocean, may join these laudable Institutions.

The Jews. Some interesting occurrences have lately taken place among the Jews in Charleston, which we have not yet laid before our readers. It is known that many who join in the Hebrew worship, and more particularly the younger part of the congregation, are not sufficiently acquainted with the Hebrew language, to understand the service in which they are engaged. From this, and other causes, a convention of Israelites was held, Nov. 21, 1824, "for the purpose of petitioning the Vestry of the Hebrew Synagogue for such alterations and improvements in the present mode of worship, as would tend to perpetuate pure Judaism, and enlighten the rising generation on the subject of their Holy Religion." A Memorial "signed by forty-seven Israelites of the City of Charleston," was accordingly presented to the Vestry; but being "rejected by them as unconstitutional" from the want of a sufficient number of signatures, a Society was founded Jan. 16, 1825, under the title of "*The Reformed Society of Israelites, for promoting true principles of Judaism according to its purity and spirit.*" The following extracts from the Memorial, and from the Constitution of the Society, will show the object of the petitioners:

"It is to this, therefore, your memorialists would, in the first place, invite the serious attention of your honourable body. By causing the Hasan, or

reader, to repeat in English such part of the Hebrew prayers as may be deemed necessary, it is confidently believed that the congregation generally would be more forcibly impressed with the necessity of Divine Worship, and the moral obligations which they owe to themselves and their Creator; while such a course, would lead to more decency and decorum during the time they are engaged in the performance of religious duties. It is not every one who has the means, and many have not the time, to acquire a knowledge of the Hebrew language, and consequently to become enlightened in the principles of Judaism; what then is the course pursued in all religious societies for the purpose of disseminating the peculiar tenets of their faith among the poor and uninformed? The principles of their religion are expounded to them from the pulpit in language that they understand; for instance, in the Catholic, the German and the French Protestant Churches: by this means the ignorant part of mankind attend their places of worship with some profit to their morals, and even improvement to their minds; they return from them with hearts turned to piety, and with feelings elevated by their sacred character. In this consists the beauty of religion—when men are invoked by its divine spirit, to the practice of virtue and morality.

“With regard to such parts of the service as it is desired should undergo this change, your memorialists would strenuously recommend that the most solemn portions be retained, and every thing superfluous excluded; & that the principal parts, and if possible all that is read in *Hebrew*, should also be read in *English*, (that being the language of the country,) so as to enable every member of the congregation fully to understand each part of the service.

“Your memorialists would further submit to your honourable body whether, in the history of the civilized world, there can be found a single

parallel of a people, addressing the *Creator* in a language not understood by that people? It is indeed surprising, that heretofore no innovation has ever been attempted, although it is readily admitted your honourable body may boast of many liberal, enlightened and intelligent members.

“Your memorialists would next call the particular attention of your honourable body, to the absolute necessity of abridging the service generally. They have reflected seriously upon its present length, and are confident that this is one of the principal causes why so much of it is hastily and improperly hurried over. This must be evident to every reflecting mind, when it is seen, that notwithstanding the evil complained of, the service of the Sabbath, for instance, continues until *twelve o'clock*, although usually commencing at *nine*.

“The *Offerings* will next command the attention of your honourable body; and upon this part of our memorial, we would respectfully crave the favour of a patient hearing, while we clearly set forth the entire uselessness and impropriety of this custom. In the first place, your memorialists earnestly protest against the unwise and absurd practice of rendering in the Spanish language, any offerings which may be intended to benefit the Synagogue, or which may be otherwise identified with our holy religion. Besides the free scope which the practice of offering in a language understood by few, affords to mischievous and designing men, to pollute the holy altars by gratifying their evil intentions—we certainly think it highly inconsistent to select for this very purpose, the language of a people from whom we have suffered, and continue to suffer, so much persecution. But forgetting for a moment this consideration, your memorialists would further suggest to your honourable body, whether the ar-

* The service of the Roman Catholic Church, with the exception of the Sermon, is in Latin. *Ed.*

rangement recently made in the financial transactions of the congregation, would not altogether supersede the necessity of any offerings whatever? This is most seriously and strenuously desired by your memorialists, because they are prepared to show, by an act of your own body, that the practice of offering is not the result of any imperious necessity, but merely intended as an idle and absurd indulgence.

"According to the present mode of reading the Parasa, it affords to the hearer neither instruction nor entertainment, unless he be competent to read as well as understand the Hebrew language. But if, like all other ministers, our reader would make a chapter or verse the subject of an English discourse once a week, at the expiration of the year the people would, at all events, know something of that religion which at present they so little regard.

"The alterations above submitted, being all your memorialists can in reason and moderation require, they would beg leave, in concluding, to bring to the notice of your honourable body, the reformation which has been recently adopted by our brethren in Holland, Germany and Prussia. The following is an extract from a German paper entitled the '*Frankfort Journal*:'

"The functions relative to Divine Service, such as the rite of taking the Law out of the Ark, the promulgation of the Law, &c. shall no longer be sold by auction in the Synagogues. The Rabbis, and the Elders of the Synagogue, (the first in their discourses,) must endeavour to put an end to the custom of *see-sawing* during the prayers, and to that of repeating the prayers in too loud a voice; all profane tunes during Divine Service are prohibited. The ceremony of striking the *impious Haman* at the festival of Purim, is most strictly prohibited. Children below the age of five years are not to be taken to the Syna-

gogue. All unsuitable pleasantries, in which the young people sometimes indulge in the Synagogues on the eve of some festivals, or on the festivals themselves, as well as the distribution of sweetmeats by the women to each other in the Synagogues, are strictly forbidden. Some of the religious ceremonies must be accompanied by a German discourse [that being the vernacular] on a Hebrew text, in which the meaning of these solemnities shall be *explained*, and on the Sabbath a discourse shall be held in German in every Synagogue after the reading of the prescribed passage of the Law, and a chapter of the Prophets."

"Art. 2. Deeming it a truth well established from history, that the great cause of many of the calamities with which mankind have so often been visited, resulted from a blind observance of the ceremonial law, to the neglect of the essential spirit of revealed religion contained in the Law and Prophets, it is therefore a fundamental principle of this institution, to cultivate and promote true piety as the first great object of our Holy Religion.

"Art. 3. As soon as this Society finds itself able, it will educate a youth or youths of the Jewish persuasion, classically in the English, Latin, and Hebrew languages, so as to render him or them fully competent to perform Divine Service, not only with ability, learning, and dignity, but also according to the true spirit of Judaism, for which this Institution was formed: and in the meanwhile, this Society will adopt and support, as soon as practicable, any person so qualified for the sacred office.

"Art. 4. It shall be the primary object of this institution to devise ways and means, from time to time, of revising and altering such parts of our prevailing system of Worship, as are inconsistent with the present enlightened state of society, and not in accordance with the Five Books of Moses and the Prophets."

Church Missionary Society. On a review of the different stations of the North-India Mission, it appears that there were employed in it 12 Missionaries; two of whom are natives, and the rest Europeans. These are assisted by 10 Europeans, of whom six are females; and by 75 native men and youths, and 28 native females—making a total of 125 agents in this mission. The schools of the mission were in number 65; and there were under instruction in these schools, 2453 boys, 520 girls, and 65 adults—making a total of 3038 scholars.

The expenditure, from the first of July 1822 to the 13th of August 1823, amounted to 84, 588 rupees; or about 10,573*l*. reckoning the rupee at 2*s*. 6*d*.

The Corresponding Committee of Madras had continued, with the best effect, their vigilant superintendence of the Society's concerns in the South of India. In the different stations of this mission, there are employed 9 European Missionaries; assisted by 8 Europeans of whom 7 are females, and by 143 native men and youth—forming a total of 160. The schools, at the last returns, amounted to 119; and contained 4287 boys, 40 girls, and 45 students at Cotym College—making a total of 4372 scholars. The Corresponding Committee had collected a mass of information relative to the state of the natives in some of the chief districts of the Madras Presidency, which cannot fail to afford most valuable aid to the Society. Protestant and Roman Catholic Missions had been established, at different periods, in several parts of the countries composing the southern portion of the Indian peninsula. Brahminical influence is generally on the decline—and there is no aversion, on the part of the people, to receive books, or to listen to discourses on religious subjects. Every year witnesses increased proof of the value and importance of missionary establish

ments in this country, and their growing efficiency and utility.

Various works had issued from the press at Madras, in Tamul, during the year; and among others, 7000 copies of the Gospels.

It affords us great pleasure to state, that Dr. Hobart, Bishop of the Diocese of New-York, has returned from Europe entirely restored to health.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia. On Sunday, Aug. 21, 1825, in St. James' Church, Leesburg, Vir. Mr. William F. Lee, was admitted to the Holy Order of Deacons,

By the Right Rev. Dr. Brownell, Bishop of the Protestant Episcopal Church in Connecticut. On Tuesday, Sept. 6, 1825, at Derby, Mr. Joseph D. Clark, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania. On Sunday, Sept. 25, 1825, in St. Stephen's Church, Mr. John B. Clemson, Mr. Caleb I. Good, and Mr. David C. Page, were admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Croes, Bishop of the Protestant Episcopal Church in New-Jersey. On Saturday, Oct. 1, 1825, in Christ's Chapel, Belleville, N. J. the Rev. Matthew Matthews, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Grinbold, Bishop of the Protestant Episcopal Church in the Eastern Diocese. On Thursday, Sept. 29, 1825, in St. Paul's Church, Boston, the Rev. Henry William Ducachet, M. D. Deacon, and the Rev. Silas Blaisdale, Deacon, were admitted to the Holy Order of Priests.

CALENDAR

FOR NOVEMBER, 1825.

1. All Saints.
3. Day of Thanksgiving and Prayer.
6. Twenty-third Sunday after Trinity.
13. Twenty-fourth Sunday after Trinity.
20. Twenty-fifth Sunday after Trinity.
27. Advent Sunday.
30. St. Andrew.

Literary Intelligence.

LIST OF NEW PUBLICATIONS.

THEOLOGICAL.

Biblical Repertory; a Collection of Tracts in Biblical Literature. By Chas. Hodge. No. III. pp. 160. 8vo. Princeton, N. J. To be continued quarterly. [This number contains: 1. Remarks on the propriety of a new translation of the Scriptures into English. 2. Morus on the style of the New Testament. 3. Wannekros on the fertility of Palestine. 4. Michaelis on the population of Palestine.]

A Greek Grammar of the New Testament; translated from the German of George B. Winer, Prof. of Theol. at Erlangen. By Moses Stuart, Prof. of Sac. Lit. and Edward Robinson, Assist. Inst. in the Theol. Semin. Andover, 1825. pp. 176.

A Polyglot Grammar of the Hebrew, Chaldean, Syriac, Greek, Latin, English, French, Italian, Spanish and German Languages, reduced to one common rule of Syntax, &c. With an extended Index, intended to simplify the study of the Languages. By Samuel Barnard. 8vo. pp. 312. N. York. Wilder & Campbell.

A Sermon on the Art of Preaching, delivered before the Pastoral Association of Massachusetts, in Boston, May 25th, 1825. By Edward D. Griffin, D. D. Prest. of Williams College. 8vo. pp. 35. Boston.

A Sermon, preached at St. Philip's Church, August 21, 1825; by Christopher E. Gadsden; on the occasion of the decease of Gen. Charles Cotesworth Pinckney. Published by the Vestry. Charleston. 8vo. pp. 31. A. E. Miller.

A Sermon on the Introduction to the Gospel of St. John. By Rev. Samuel Gilman. Charleston. 8vo. pp. 16. C. C. Sebring.

An Address delivered at the Commencement of the General Theological Seminary of the P. E. Church in the U. S. held in Christ Church, New-York, July 29, 1825. By James Kemp, D. D. Bishop of the P. E. Church in Maryland. 8vo. pp. 16. N. York. T. & J. Swords.

AMERICAN EDITIONS.

A Rational Illustration of the Book of Common Prayer, &c. By Charles Wheatley, A. M. Improved by Additions and Notes adapting this edition to the present state of the Pro. Episcopal Church in America. 8vo. Boston:

An Apology for the Bible, in a series of Letters, addressed to Thomas Paine, Author of the Book entitled *The Age of Reason*. Part II. Being an Investigation of True and Fabulous Theology.

By R. Watson, D. D., P. R. S. Lord Bishop of Landaff, &c. 12mo. pp. 171. A. E. Miller. Charleston. 37½ cts.

The History of the Emperors who have reigned in Europe and part of Asia, from the time of Julius Cæsar to Napoleon. Translated from the French, by Mrs. Sarah Ann Harris. New-York. **Christian Sympathy: A Sermon preached to the Congregation of English Protestants in the City of Rome, Italy, on Easter Sunday, April 3, MDCCCXXV**. On occasion of a Collection for the Benefit of the Vaudois, or Waldenses, in Piedmont. By John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New-York, U. States of America. pp. 16. T. & J. Swords, New-York.

MISCELLANEOUS.

Canons for the Government of the Protestant Episcopal Church in the United States of America: being the Substance of various Canons adopted in General Conventions of said Church, held in the years of our Lord 1789, 1792, 1795, 1799, 1801 and 1804, and set forth, with alterations and additions, in General Convention, A. D. 1808: Together with the Canons passed in General Convention in the years of our Lord 1811, 1814, 1817, 1820, 1821 and 1823. To which are added, *The Constitution of the said Church, and the Course of Ecclesiastical Studies established by the House of Bishops, in General Convention, 1804*. 8vo. pp. 48. T. & J. Swords, New-York.

FRENCH LITERATURE.

A new periodical work has lately been set up in Paris, entitled *The Protestant Review*, of which the first number was published in January last, price 12 francs per annum. The principal conductors of this new Journal, which, says the *Journal de la Littérature*, appears a phenomenon under existing circumstances, is M. Charles Coquerel, assisted by Messrs. Boeckel, Dion, Durand, G. de Felice, Floris, Jung, Marron, Richard, Sabonardiére, Vincent and Willm, all of them Professors or Pastors of the Protestant and Reformed Church. It is intended to comprise analyses, or reviews, memoirs, a list of new publications, and miscellaneous intelligence, but without touching upon politics. The first number is principally taken up with an Introduction, containing an *Exposé* of Protestant doctrine.

A *Journal of Education* is likewise published by a Society formed in Paris, for the improvement of elementary instruction. Price 8 fr. 50 c. per annum.